#### GOSPEL TRUTHS

Which Were Taught by Some of the Washington Clergymen Yesterday.

Rev. Wilford Downs's Reply to Col. Inger. soll's Late Funeral Oration.

Eloquent Sermon of Rev. Dr. Rankin at the Congregational Church.

Abstracts of the Discourses of Rev. W. S. Edwards and Rev. Dr. Hartsock.

NECESSITY OF A REVELATION. EV. WILFORD DOWNS'S SERMONS IN REPLY TO THE FUNERAL QUATION OF COL. IN-

GERSOLL. The Rev. Wilford Downs, pastor of the Waugh M. E. church, on capitol hill, concluded his sermon yesterday morning on the above subject. He spoke from the following text the two last Sunday mornings, in substance, as follows: Psalms exix, 105-"Thy word is a lamp unto my feet and a light unto

my path.

Standing some days ago on K street northwest over the coffin of a deceased friend, who had been an "independent thinker" as regard s religion, the great" missionary infidel' of this age, "an eloquent man, strong, self-reliant, and doubtless warm in his friendships and affections," brought his views of religion and philosophy to the test. The funeral was a singularly sad one, and revived the memories of the funeral of Mr. Ingersoll's brother a few years ago. There the Bible was closed; there was no voice of prayer heard in the house. There was a profusion of flowers, but no recognition of the Being that made them. The consolations of religion we are accustomed to seek when death invades our dwellings were carefully excluded. "Not a star ray of hope came to the speaker from the vast outer void of darkness." It seemed to be all darkness, both without and within. Nothing really supported, nothing cheered him with the promise of something sweet and restful to come. How hollow "pretty talk," how unsatisfactory the "flowers of rhetoric" on such an occasion! And yet that was all that Col. Ingersoll had to offer. Hear him:

Again we are face to face with the great mystery that stronds this world. We question but I igion and philosophy to the test. The funeral that Col. Ingersoil had to offer. Hear him:
Again we are face to face with the great mystery that shrouds this world. We question, but there is no reply; out on the widewaste sea there drifts no spar. Over the desert of death the sphilux gazes forever, but hever speaks. In the very May of life another hear thas ceased to beat.

" " He was not a Christian. " " In many languages he sought the thoughts of men, and for himself he solved the proolems of the world. He accepted the philosophy of Augusta Comie. Humanity was his god; the human race the supreme being. In that supreme being he resied. " " The mystery of death and hope we cannot comprehend. " " Fate is speechless; destiny is dumb, and the secret search of the future base never yet been told. " " What can we say of death? What can we say of the dead? Where they have gone reason cannot go, and from thence revelation has not come.

Now, could any one well imagine anything

Now, could any one well imagine anything more "icy" for a funeral oration? It was the funeral of an infidel, at which a free-thinker

more "icy" for a funeral oration? It was the funeral of an infidel, at which a free-thinker of the most pronounced type was the only officiating "priest." At this funeral the God of "consolation and salvation" was ignored, "humanity was deified," and made "the only religion," reason was lauded as "the only torch," while revelation was not recognized as within the scope of possibility. But what of Auguste Comte's philosophy, which Col. Ingersoll's friend, John Mills, accepted, and which the colonel said, "enriches poverty," and "enables us to bear the sorrows of the saddest life." It is but a revival, under the name of "Positivism," of the old dogma of Protagoras, a Greek philosopher, nearly 500 years B. C., that "man is the measure of the universe." It excludes all recognition of divinity from the universe, and was inaugurated to "renovate human society." After Comte's love affair with Mad. de Vaux in 1845, his project assumed more the form of an attempt to institute a new religion, which Prof. Huxley has described as "Catholicism minus Christianity," and in which Comte, instead of the pope, was to be the sovereign pontiff. And as Comte himself was not able stead of the pope, was to be the sovereign pontiff. And as Comte himself was not able to imagine a religion without some sort of a god, it became | necessary to furnish some kind of deity as the source of the new religious impulse. Hence this new kind of deity called "humanity," which we are to "serve" and "deserve well of." The "cthical" side of this conception of religion is well enough, but the "speculative" side is too absurd to be seriously entertained. That "the units of the living race are separately united by death to this new divinity, and become atomic constituents of the immortal essence," as one expresses it, is too far in the past. Such a complete defication of man, or complete resolution of divinity into humanity. Hence this new kind of deity plete resolution of divinity into humanity, is too ridiculous to command respect.

This brings me now directly to my subject as announced—"The Necessity of a Revela-

It is unquestioned that there are certain great and important "problems" to be "solved" by us—problems inseparably con-nected with our well being, and for the solu-tion of which we will seek "in many languages" in vain "the thoughts of men." Unassisted reason is wholly inadequate to the task, and hence the necessity of a direct revelation from God to man. I am not here to detract from reason, but I do say, unaided by revelation, reason cannot discover moral and religious truth. When made known to us reason may apprehend and recognize the truth and canvass its evidences and "claborate it into the formulas of scientific thought : but to discover it—never! Reason is not our "only torch." "Thy word is a lamp nate my

feet and a light unto my path."

The reverend gentleman then considered the following problems: 1. Whether there be a God, and what is His true character. 2. A true code of morals. 3. A correct religious knowledge. 4. If there be a God, should He be worshiped by us and how. 5. The con-dition of modern pagan nations. 6. That un-assisted reason tells us nothing about a resurrection, but that revelation does rection, but that reveiation does. He treated each at length, and closing as follows: Man, both soul and body, is destined of God to be immortal. This is exclusively a doctrine of revelation. It is found only in the Bible, and is ineffably precious to all who take the Christian view of death, and cling to the hore of snother and a better life beyond the hope of another and a better life beyond the grave. Most wondrous book! What a dark, dark world this would be without it! May its truths soon echo round our globe, and its light invest the whole earth, guiding all nations, kindreds, tongues, and peoples to God, to happiness, and to Heaven. Amen.

RECONCILIATION WITH GOD. ELOQUENT SERMON BY REV. DR. RANKIN AT

THE CONGREGATIONAL CHURCH The Congregational church was well filled last night. Dr. Rankin preached from Revelations, xxii, 3: "And there shall be no more curse, but the throne of God and of the Lamb shall be on it, and His servants shall

In expounding this text Dr. Rankin said the curse consisted in allemation from God. Aliened from his Master man became hostile to his fellow man. The fall of Adam was speedily followed by the expulsion from Eden and the murder of Abel. Sin banishes us from happiness and God and plants in our hearts envyings, jealousies, strifes, and con-tentions. It is this alienation from God which makes men unjust and unkind to his fellow men, and prompts him to do them in-jury. But the worst injury one man can do snother is not as deep and terrible as the injury he does himself by the very act of injuring others. A man cannot sin without feeling the deep damnation of its influence on himself. Sin is incompatible with self-respect. The curse is a two fold one—it makes a man injure others and himself too.

The curse is confined to earth. It brings misery and death. It makes a dreary place of earth. Yet earth is not, as some men have said, Godforsaken. God tenderly and pitifully commiserates it. He has shown His compassion, His love for it by divising a plan of salvation and sending a Saviour to it. There are some men who spend their time in asking hard questions, why God permits sin, and why, if he is able, does he not destroy sin. Such men are like a physician, who, being summoned to attend a case of pulmonary

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is. As the curse is alienation from God, so reconciliation with God removes the curse. And men, by their acceptance of God's plan of salvation, could do much toward banishing

the curse from the earth. God is love, and if men loved their God and their neighbor with

all their hearts the bitterness of the curse

would pass away. Love of God would make man pure and obedient; love of man make him kind and just. Think what a world this would be if all mankind would at once put self under foot, and devote their every energy to

loving each the other! How soon would quarrels and unkindness and strife and im-purity be things of the past! It is said that the track of the German army in France

during the late war between those countries may be traced over the gory battle fields, the frowning entrenchments, the forts, the ruined

hamlets, the smoking ruins, by the multitudes of strange flowers that have sprung up and now bloom in beautiful luxuriance where war

made its devastating trace. German flowers thus have sought to hide the destruction wrought on French soil by German armies.

So in the world of nature outside and the hu-

man soul within do the flowers of love and religion bloom up in strange and thoughtful

beauty, covering the swarthy havor, the blackening rain, which sin always makes where man moves and has his being.

FOR MY YOKE IS EASY.

DISCOURSE BY REV. W. S. EDWARDS AT. M'KENDNEE M. E. CHURCH.

Edwards preached from St. Matthew, chap xi. 30. That our Lord arguing for his

service on the ground of comparative

leniency, said the preacher, should refer to a

yoke, a burden, things suggestive of extorted

and painful labor, may seem at first contra-dictory. A yoke that is easy, or, as the word dictory. A yoke that is easy, or, as the word might be rensered, mild, gentle, can hardly be called a yoke, and a burden so light as not to distress in any way, coases to be a burden. Our Lord wishes to show that the new and

best teacher possessed none of the arrogant, tyrannizing spirit of the Jewish teachers and rulers. He labored to break down the long

existing authority of human opinion and its attempt to hold the heart and mind in slavery—that religion was something more

than paying of tithes and practicing the pecu-llar sacred customs of the Jews at the time He was on earth. The Jews and Gentiles of

that time made religion or the practice of it laborious and offensive. The religion of Christ recognizes law, government, and dis-cipline, as also certain work to be performed, duties to be done, as well as certain punish-ments and rewards to be given.

The not receiving the yoke and burden offered by Jesus does not relieve us from having yokes and burdens to wear and bear

are denied the sinner, and he becomes the

who are opposed to Christ are These who are opposed to Christ are harassed by all the passions day and night, while the rule of Jesusover us is mild, tender,

slave of a tyrant.

At McKendree M. E. church Rev. W. S.

disease, instead of prescribing remedies, proceeds to lecture the patient on the fully of having exposed himself to the causes of the malady. Men do not want lecturing. Life is too short for that. They want remedies. Sin is disease—moral disease. God gives a remedy. It is our business to take it. But in Heaven there is no curse. The curse cannot exist where God is with thee whithersoever thou goest." God asks of us nothing but what we can do; does and can do all things, and faith and belief in him will enable us to accomplish all the work given us to do by Him.

THE ASCENSION OF CHRIST. annot e xist where God is-where the Lamb

THE LESSONS DRAWN BY REV. DR. HART-SOCK, OF HAMLINE CHURCH. lina, and entered the naval service July 1, At Hamline M. E. church Rev. Dr. Hartsock preached yesterday morning at 11 o'clock

1828. In October of the same year he was appointed to service on the frigate Java, of the Mediterranean squadron, where he remained until May, 1831. He served on the sloop Vandalia, of the West India squadron, from 1831 to 1833, and during 1833 and 1834 he was on the receiving ship at Brooklyn. He was promoted to the rank of passed midshipman on June 14, 1834, and served in the frigate Constitution in the Mediterranean from 1835. to a large congregation from Phillipians, ii, 9. The reverend gentleman said that the ascension of Christ was the grandest event in the history of the world. Jesus, when leaving his disciples, said: "I go to prepare a place for you." The glory into which He entered was His glory. His Constitution in the Mediterranean from 1835 to 1838, when he was sent to the sloop Marion, of the Brazil squadron, remaining there until 1842. He was commissioned as Houtenant on Feb. 25, 1841. He served on the store-

ascension, this divine necessity, is a golden chain connecting heaven and earth; it reaches from the beginning to eternity. Christ came into the world to accomplish a great work. He accomplished it, then re-turned from whence He came to prepare : final dwelling place for those who obey His laws and have faith in Him.

The speaker then gave a beautiful and graphic description of the ascension as wit-

essed by the disciples of Christ.

The condition and surroundings of Jesus while here upon earth were contrasted, as far as possible, with His condition and surroundings in heaven in a manner both interesting and impressive. His words and acts while here were without fault or flaw. In Him were centered the prosperity and happiness of all the generations to come. Christianity is the foundation of all true art, science, good government, prosperity, happiness, and sucgovernment, prosperity, happiness, and success. The cause of our success in this life is on account of our belief in Christ and our trust in God. The love of Christ is incomparable and without bounds; let all sing His praise, for "His love cannot be told." The saving power of Jesus was beautifully portrayed by the use of Biblical phrases and figures. "Have faith," concluded the speaker, "in God, in the church, and in yourself. Look to Him for everything you wish here. "in God, in the church, and in yourself. Look to Him for everything you wish here and desire hereafter. Have faith in Him, trust Him, and believe in Him and you will appear with Him in glory and be able to say this is our God, the God we have waited for so long."

THE LATE COL. J. W. DREW.

A Brief Sketch of an Active and Eventful Life.

Col. Joseph W. Drew, who died in this city last Wednesday morning, was a native of Dover, N. H., and was 59 years of age. From 1849 to 1873 he resided on the Pacific coast, where he held many important positions of trust. In the early struggles of the pioneers of Oregon he took an active part. He served efficiently as quartermaster general of the territorial forces, and also served several terms in the territorial legislature of Oregon, having yokes and burdens to wear and bear much more galling and heavy than those offered by Him. This is seen in all the walks and undertakings of life.

The preacher gave the "free thinker" a scathing rebuke in language too plain to be mistaken, which showed conclusively the weakness of those who put their thoughts, acts, and words in the balance against the startling but incontrovertible facts given to mankind by Christ himself. Sin holds its subject in a giant's grasp; the power of sin is absolute and despotic; it drives its victim, never leads; all freedom of heart and mind are denied the sinner, and he becomes the and one session was president of the council. Col. Drew was an intimate friend of the late Col. E. D. Baker, and the election of the latter was largely due to Col. Drew. Early in 1861 he assisted in inaugurating the organization of the union party of Oregon, and was one of its leaders until 1862, when President Lincoln appointed him paymaster in the army. He Col. Drew was an intimate friend of the and at their session they authorized the engineer commissioner to prepare a schedule and advertise for proposals for the removal of garbage, the cleaning of the streets and alleys, and for the street improvements to be made during the coming fical year. The street improvements are to be as follows: Granite block pavement, on Ninth, from D to Water street southwest; on H, from Fifth to Water street southwest; on Thirtieth, from Q to Rhode Island avenue. Asphalt, 15,000 square foet as follows: On East Capitol, from Fourth to Eloventh southeast; on Eighth, from K to M; on Maryland avenue, from First to Third southwest; on Massachusetts avenue, from Fourth to Seventh northwest; on Ehede Island avenue, from Fifth to Ninth northwest; on Eighth, from N to R northwest; on Ninth, from P to Rhode Island avenue northwest; on Tenth, from O to K northwest; appointed him paymaster in the army. He remained in the military service until 1866, In that year he engaged in mining operations in Nevada, which he pursued with varying success till failing health compelled him to abandon them. Being tendered a position in the department of Justice, he came to this city, remaining here till his death. He was then employed in the Postoffice department, to which he had been transferred at his own request in July 1881. Col. Drew was a gen-

## CONTINUATION

## SPECIAL SALE

FROM AUCTION.

Notwithstanding the unfavorable weather since the announcement of our special sale of

Laces, Embroidered Mull Fichus, and Hamburg Embroideries,

on last Saturday, we have been very busy in these departments, and we have been told that the bargains are the best ever offered in Washington in these lines of goods. Having devoted additional counter room to our Hamburg department we can now offer much better facilities for examination and selection of these great bargains.

#### Nainsook Embroideries,

At 121/2, 18, 25, 371/2, and 50 cents per yard, that are simply-worth looking at anyway.

#### Irish Point Embroideries,

At 18, 25, 371/2, and 50 cents per yard; far below recent ruling prices.

#### Cambric Embroideries,

At 5, 8, 10, 121/2, 18, 25, 371/2, and 50 cents. In order to make our old stock look at all cheap we have been obliged to mark them down more than we liked; but when the market declines we keep our goods on the basis of the market's lowest prices.

Torchon Laces, special lot, at 10 cents per yard; wide patterns; worth 121/2 cents.

#### Embroidered Mull Fichus

Promise to be the correct thing for neckwear with white dresses. We have bought a most beautiful assortment, all hand-embroidered, in elegant styles, which we offer at 59c, 75c, \$1, \$1.25, \$1.48, \$1.75, \$2, \$2.25, \$2.50, and \$2.75. We will only say that they are even finer and better value than those we sold last season at the same prices.

#### Spanish Laces, All-Silk, Black, and Cream.

We have a most elegant line of fine Spanish Guipure, in all widths, at low prices, from auction. We have the following special bargains: Black and Cream Spanish Laces, warranted all silk, 41/2 inches wide, only 25 cents per yard; Black Matelasse Spanish Laces, 21/2 inches wide, only 25 cents per yard; Black Spanish Laces, 3 inches wide, only 19 cents per yard; Black Spanish Laces, all silk. 2 inches wide, only 10 cents per yard. We have never offered equally good bargains in this line of goods.

Wash Laces, for trimming white dresses. Maltese Laces, 371/2, 50, 60, and 75c per dozen.

#### Broderie de Saxe.

A new lace, at 121/2, 18, and 25 cents per yard, respectively, for the three widths. All-Over, to match, for sleeves, only 75 cents per yard. 1,000 yards of Imitation Maltese Lace, 21/2 inches wide, 9 cents per yard, \$1 per dozen. Two patterns of Valenciennes Laces, 2 inches wide, only \$1 per dozen, 9 cents per yard. And many other bargains, equally as good as the above at the

Brief Sketch of His Career.

east, Friday evening, was born in South Caro-

ship Lexington in 1843 and 1844; on the sloop Plymouth, in the Mediterranean, in 1844 and 1845; on the frigate Cumberland,

home squadron, 1846; on the steamer Prince-ton, from 1847 to 1849; on the storeship Eris, in 1849; at the Philadelphia navy yard, from

the Mediterranean squadron, in 1852; on the receivingship at this port, in 1853, and as ex-

in the attack upon Scattle Jan. 2, 1856. On the same date he received his commission as

commander. He was in charge of the sloop Decatur in 1856 and 1857. He commanded the steamsloops St. Marys and Saranac at dif-different from 1861 and 1865. He was made

a captain on April 24, 1863, and was appointed to special duty in this city in 1866. During

the following two years he was stationed at the Mare Island navy yard, California, and afterward he commanded the steamsloop Pensacola. He received his commission as

THE COMMISSIONERS.

Current Transactions at the Various Dis-

trict Offices.

first comptroller asking if the work on con-

tracts for district improvements to be paid

out of the fund for the fiscal year commence

out of the final for the fiscal year commence, ing July Lecould be begun now, provided that no payments were made for the work until July 1. The comptroller in reply states: "It is legal to take the necessary preliminary steps and to execute contracts of the kind referred to before the first of July, 1883, with a provision that work shall be commenced on that date, but the law does not authorize any work to be done until on or after

any work to be done until on or after July 1, 1883." This was received Saturday, and at their session they authorized the cu-

northwest; on Tenth, from O to R northwest on Twelfth, from O ito Rhode Island avenue northwest; Sixteenth, from R to Boundary

The commissioners wrote a letter to the

1849 to 1851; on the razee Indep

# Boston Dry Goods House Boston Dry Goods House, Soll Pennsylvania Avenue, 921

WOODWARD & LOTHROP. REAR ADMIRAL MIDDLETON. Death of a Retired Officer of the Navy-

teenth northwest; on H, from Ninth to Fifter avenue to First, and from First to Fifteenth northeast; on Pennsylvania avenue, from Eighth to Eleventh southeast; on North Capitol, from B to C; on First, west from Pennsylvania avenue to Maryland avenue. Rear Admiral Edward Middleton, retired, whe died at his residence, on A street south-Capitol, from B to C; on First, west from Pennsylvania avenue to Maryland avenue; on H. from Seventh to Ninth southwest; on O, from Thirteenth to Vermont avenue north west; on Q, from Vermont avenue to Fourteenth northwest, and on Thirteenth, from N

to P northwest. The commissioners on Saturday reduced Lieut. Noonan, who is on duty at the police court, to second class private, to be acting

Sergeant.
The contract for school furniture was

awarded to the Standard School Furniture company, of Boston, for \$4,600. Building permits were issued Saturday to E. J. Sacks to make repairs at 109 T street northwest, to cost \$1,700; E. J. Hillyer to build four brick stable on Twenty-first street, between Q and R streets northwest, to cost \$5,700; George F. Muth to build one brick building at 908 Eighth street northwest, to \$3,700; W. G. Copeland to build one brick dwelling on C street, between Fifth and Sixth streets northwest, to cost \$6,300; trustrees of Mt. Jozecel church to build one brick church come Fifth and church corner Fifth and E streets southeast,

ecutive officer of the sloop Decatur, Pacific squadron, from 1854 to 1856. During the war of the winter of 1854-55 Ad-miral Middleton operated against hos-tile Indians of the various tribes of Wash-ington and Oregon territories, and fought Good style is good sense, good health, good energy, and good will, but a bottle of Dr. Bull's Cough Syrup is a good benefaction that suffering humanity has already learned to

Fire Insurance.

Those who are about insuring their propery would do well to look into the rates of the Mutual Protection Fire Insurance company of the district. It is a home institution, duly chartered by congress, is managed by some of our best business men, can insure at unusually low rates, and every insurer shares in the profits. The managers of the company are: William Ballantyne, esq., president; John C. Harkness, esq., vice presidents; and Messrs, William J. Sibley, N. W. Burchell, James H. Saville, John T. Given, William S. Thompson, and Admiral S. L. and William Thompson, and Admiral S. L. our best businesa men, can insure at unusually Pensacola. He received his commission as commodore on Nov. 26, 1868, and in the latter part of 1869 he commanded the steam-sloop Lackawanna, in the Pacific fleet. He was commandant of the navy yard at Pensacola, Fla., in 1870. He was commissioned as rear admiral on Aug. 15, 1876.

His remains will be taken to Philadelphia for interment this evening. and William Thompson, and Admiral S. I. Carter; James E. Fitch, secretary. The office of the company is at 1437 Pennsylvania avenue, Corcoran building.

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From the Philadelphia Convention. Several of the delegates to the Irish-American convention have "taken in" Washington on their homeward journey, among whom were many of the western men, who express themselves as exceedingly delighted with our city. The members of the Clan-na-Gael have, city. The members of the Chan-ha-Gael have, as gaual, shown them all the courtesies, and they leave with the appropriate opinion of Washington and its citizens. Among the principal of these are some of the Chicago delegates—Messrs. Thomas Kavanagh, Joha Cleary, Michael McNamara, and Timothy Crean.

Stricken With Paralysis. The widow of the late Dr. Albert G. Mackey was stricken with paralysis at noon yester-day. A telegram was sent to her son, Hon. E. W. Mackey, member of congress elect at Charleston, S. C., at once. At a late hour last

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night she was thought to be in a dying condition.

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Ontalogue of Harviss and Triviols free his most



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